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New Series
Vol. XVI. No. 17

The Way to Meeting

ELLISON R. PURDY

Cuba Yearly Meeting

EMMA P. MARTINEZ

Challenge of Quaker Ministry

TOM ALDERMAN SYKES

The Garden of Springtime

RICHARD K. MORTON

Special Correspondence From Maine

Berkeley, Calif.
Religion
The School of

Author
Title

ON THE HORIZON OF THE CHRISTIAN CHURCH

ANNUAL CHURCH CENSUS IN UNITED STATES

The annual church census conducted by H. K. Carroll, LL.D., and printed in the *Christian Herald* gives the total number of communicants as reported for 1927, 48,594,163, an increase over the preceding year of 573,000. The returns for ministers and churches both show noteworthy decreases. There is a net loss of 1,387 in the number of ministers, which now stands at 217,204, while the number of churches has decreased to 235,991, or 1,470 fewer than last year. This would indicate that the process of consolidation is assuming larger proportions. The decreases under both heads are truly heavy and the subject deserves attention and study. The larger denominations particularly have accelerated their rate of gain. The Roman Catholic group shows the largest single gain, 183,889, with the Methodist group not far behind reporting a gain for its sixteen bodies of 150,910. The twenty organizations which make up the Lutheran group rank next with a gain of 67,879, while the fourteen Baptist bodies show an aggregate gain of 41,712. The Presbyterians and Friends show a considerable decrease in both churches and membership.

THREE RACES ON BOARD OF DIRECTORS

We think the United States is young. So it was until the great war, acting like a jig saw on the map, carved out a number of baby countries, compared with which the United States is very, very old indeed. One of these baby countries, Latvia is only nine years old, but it is facing problems that are greater than many old grandmother countries know. During the war three armies marched across Latvia; the machinery from the factories was dismantled and shipped to Russia that it could not be made into ammunition. The little independency found itself poor, without resources, and with 85 per cent of the children suffering with tuberculosis as the result of malnutrition, and with the three nationalities making up its population hating each other. When all is said and done, the last was the most difficult to overcome. The Young Women's Christian Association faced this problem when it realized that it could not be all Russian, nor all German, nor all Latvian, but must be all three if it would fulfill its purpose. It began by putting women of the three races on its board of directors. It was an experiment, but it did not fail. Progress has been very slow in getting these women to agree and be friends, but there has been progress. To realize what this entailed you must keep in mind that you are dealing with three different psychologies and cultural background, and that in the course of time every one of the three nationalities had tried to rule the country.

A GREAT UNIVERSITY RELIGIOUS CENTER

The Christian Association of the University of Pennsylvania, which functions as the centralized religious organization at the University, opened and dedicated a new $500,000 home on the campus in Philadelphia on March 22. Dr. S. Parkes Cadman made the address of dedication and Dr. Ray Freeman Jenney, General Director of the Association, presided. Built by subscriptions of more than 4,000 Philadelphia church members and 5,000 students and faculty members, this Tudo-Gothic structure stands as eloquent testimony of the popularity and importance of religion on the Pennsylvania campus and of Philadelphia's faith in the college student. An auditorium seating 400 and dedicated as Memorial Hall occupies most of the second floor. Offices and a women's lounge are also on this floor, while the main floor contains a large lobby, a lounge running the width of the building, and the main offices of the organization. A faculty lounge and private chapel are on the third floor. The actual dedication was only the first event on an eight-day program arranged to mark the opening. Among the other speakers were Dean Herbert E. Hawkes of Columbia College, and Mrs. Helen Taft Manning, Dean of Bryn Mawr College.

THE DIRECT PERSONAL INVITATION METHOD

The lenten season has been made a time for special effort to win men and women to the Christian life and to church membership in nearly all Chicago churches, as is becoming the custom throughout the country. Large numbers of new members were received as a result of the Easter services, and the cooperative effort is effectively fostered by the Church Federation. One thing seems quite certain, that many more people enter the membership of the churches as a result of the direct personal invitation methods now in common use than could possibly be won by old-time revivalistic campaigns; and moreover, they are more readily and completely integrated into the life and activity of the churches than those who come as a result of high pressure methods.

FOR BETTER INTERNATIONAL UNDERSTANDING

Militarism is making steady inroads in this country. "The fifteen-year period up to the latest available statistics, Federal expenditures on military training in civil schools have increased from $725,168 to $10,696,504, a fifteen fold increase; the number of institutions giving such training from 57 to 223." This statement is quoted from the pamphlet, "Militarizing Our Youth" published by the Committee on Militarism in Education. We are now in an earnest struggle between those people who sincerely believe that preparedness is essential to our security and those who believe that preparedness is one of the great causes of war because of the suspicion and fear which it tends to arouse. The American Friends Service Committee is doing all that it can to create opposition to militarism in America and to build up a better international understanding and goodwill.

Sixteen
Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

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WALTER C. WOODWARD, Editor

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The Way to Meeting

A Contributed Editorial

WE drove to the north for a half mile and then turned west by the cobblestone schoolhouse. The neighbors said that grandfather's horse would always turn that corner on First-days and Fourth-days. Perhaps ours would have done so too, had they been more observing of the carriage and its occupants. Then on to the west for a mile, then to the south a half mile, past the ruins of the old mill where Joseph Smith used to work—if he worked—for Mormonism started in that neighborhood.

Then we turned west again for a three-mile stretch over two hills, hills that looked high from a distance but shrank, according to the custom of hills, to a very comfortable altitude as we approached them. About half way across we passed a farm whose owner worked on Sunday, "the only day in the week," father said. His commandment must have been, "On the Seventh Day shalt thou labor and do all thy work, but for six days thou shalt not do any work, thou, nor thy son, nor thy daughter." His farm bore eloquent testimony to his faithfulness in keeping the six days of rest. Then a turn to the right and one more mile over a winding road brought us with a flourish up to the meetinghouse horse-block.

That was the way to meeting. One thing more: it was a quiet ride going, with few questions and fewer answers. Returning, the carriage was alive with talk and chatter and the boy might stand on the carriage step and climb the hills afoot. But going? Just where and when did meeting begin? This is a reminiscence with a question mark. The day we drove up with the new team, grandfather said to father, "My son, leave the horses in the shed." What did he mean?

Have we thought enough about the way to meeting? Is any old way good enough if we only get there? We have talked much about meetings for worship and the bases upon which to hold them. As if we could say: Here we are, all assembled together; now we will hold a live Quaker meeting on this basis or that; and have failed to note that it all depends upon the back-lying miles over which we have traveled to get there.

Jesus noted the importance of the way men came to the old Jewish altar; and of something so objective as bringing a gift there, he said if one remembered that his brother had ought against him, he must reverse his steps and come over another road—the road of reconciliation. Then and only then, would the offering be acceptable. How much more would this apply to a Friends meeting! Here, the march down the aisle to the altar is within the soul. The sacrifice of penitence, the burning incense of praise, the absolving from sin, and the Hallelujah Chorus all are within, and are determined by the road to meeting.

One who has waded through the marshes of the Sunday papers, or threaded the alleys of stock reports—has he found the way to meeting? Where is he when he gets there?

Ambling along through the fields of indifference, or through the narrow paths of prejudice; or across the old stump lot of bitterness, laded with the sticktights and burrs of hypocrisy and criticism—poor ways to meeting, these!

We have had much discussion of late about our meetings for worship. One feels himself, from time to time, sympathizing with seemingly opposing appeals. Is it the quiet meeting which cultivates the spirit of worship and the sense of service? Of personal responsibility? A meeting where Friends do not sit in the bleachers? How appealing this is! We must not lose its power and blessing. Is it a vital ministry? The forth-standing man or woman with the word for the hour burning in his heart and trembling on his lips? We must have that. Nothing should be said that will discount it. Such ministry may be just now giving its gentle flickering intimations in the heart of some boy or girl tragically sensitive. Meetings have become poverty stricken in ministry because they have been slack in appreciation of it, even fearful of it, doubtful of its real value. Where the ministry has come to be considered "a disturbance," meetings have woefully needed to be disturbed.

But it is not a type of worship, nor a type of ministry that we need most—it is *religion*. East or West, quiet Quakers or bustling Friends churches, this is the evident need. "What worries the Quakers"—no, what does *not* worry them, is the lack of spiritual power. Our meetings for worship depend upon the people who gather. They will rise no higher than the people rise. The meeting depends upon the way to meeting.

It is common to cite the early Friends as examples when a plea is made for return to a more spiritual form of worship, but are we sincere about it? Edward Burrough writes: "We obeyed the Light of Christ in us, and took up the cross to all earthly glories, crowns and ways, and denied ourselves, our relations and all that stood in the way betwixt us and the Lord, and, while waiting upon the Lord in silence, as often we did for many hours together, we received often the pouring down of the Spirit upon us, and our hearts were made glad and our tongues loosed and our mouths opened, and we spake with new tongues, as the Lord gave us utterance, and as His Spirit led us, which was poured down upon us, on sons and daughters, and the glory of the Father was revealed. And then we began to sing praises to the Lord God Almighty

and to the Lamb forever, who had redeemed us to God, and brought us out of the captivity and bondage of the world, and put an end to sin and death,—and all this was by and through and in the Light of Christ within us." Are we willing to try that? Dinner would get pretty cold.

The early Friends had no technique of worship—that came later when the fire had died down. They had never heard of "Friends' manner of worship." Their very silence was caused, not by apathy, but by intensity. They forged at white heat. We cannot attain our end by adjusting the cold iron of methods in a different way.

In the chapel in Nottingham, England, where William Booth began his Christian life, there is a tablet to his memory. Visitors often come there. One day the pastor found a colored man in the Salvation Army uniform standing before the tablet. "Can a man pray here?" asked the colored man. "He certainly may," was the reply. Then he knelt and cried out: "O Lord, do it again!" We may well pray "Do it again"—no, not that, but rather "Lord do something new through us, something fitted to the age in which we live and its appalling need—something new in the old time power. Show us the way to meeting, the way to our task."

Minneapolis, Minnesota. ELLISON R. PURDY.

Personal Challenge of Quaker Ministry

BY TOM ALDERMAN SYKES

I WANT to transmit to Friends something of the inspiration and enthusiasm I feel, that this is the opportune time to take God at his word, and launch out on a program of "greater things." Much is being said and written today about the training of ministers and the specific training our Quaker pastors ought to have; with most of it I have great unity, but let us be most guarded lest we depart from our religious idealism in the making of our present-day plans for the conduct of the ministry of our Society.

The early Quakers went everywhere with a new gospel emphasis applicable to every experience of life and relationship; and they increased in numbers and influence. They were a living propaganda; and as Carl Heath points out in his recent "Thoughts on International Service," we are here in a world full to the brim with suffering merging into despair, with personal and social sin too often the fruits of human stupidity, with a frothy indifference that makes of human life nothing better than the feeble sensuality, the barbarian indifference and inanity of streets, slums and suburbia; and in our souls we know that God's message thunders at the door. How, then, can we be quiet, and content to attend our peaceful meeting with their wonderful rows of empty seats? To have realized that there is a way of spiritual life that can mould the modern world into a community of fine beings, as it is apprehended; to have seen some things of created reality in radiant light where others have seen but in dimness; to perceive that experience and the experimental way alone are acceptable guides to the young modern; to comprehend that religion must demand the whole life with persistent translation of vision into act—these realizations may be a credit to Quakerism, but they do not constitute of themselves creative prophecy potent to change society. For that, power and the grace of God must come in and illuminate, and drive the souls of individuals and of groups. The message which springs from this power and grace is God's message, not "ours." That is a fundamental distinction. And then, once the door is opened in response to the thunder of God's knock, the wind of the spirit literally does sweep men out to spread the message. In a letter from a friend of mine—a leading Quaker of London Yearly Meeting—I found this statement: "In English Quakerism we have a somewhat crude fundamentalism on the one hand, and at the other extreme an equally crude 'Peter-Pan-Theism', a sort of inner light that has not much dynamic—no gospel, in fact. But the greatest need of all is a better and richer life experience." After all, there can be no substitute for that life experience.

Don't lose sight of the fact that the early Quakers were not dropped down from heaven ready made—they were convinced, and so will men be convinced today, if they see the arm of God, and the seed of the Kingdom in our life contacts with them. It must be clear to us that if brotherhood and good will are ever to reign in the human family it will be when we make it a matter of daily practice, and in that way alone can we have a truly Christian social order. Some folk are suggesting that we have over-developed our missionary service beyond the ability of our small numbers to support financially. No one seems very keen to enquire why we remain few in numbers—and most of those who mention the matter state that it is neither possible nor desirable to become numerically a strong body.

Let us look at the history of early Quakerism a moment. Were they great men of theology and veteran scholars that stirred England, that brought light and hope to thousands of seekers until Quakerism became the greatest of all the Protestant bodies numerically? Who were these leaders? George Fox was twenty-four, William Penn was preaching publicly at twenty-three, George Whitehead, Edward Burrough, Richard Davies, William Caton were all under twenty-three, Whitehead and Burrough being only seventeen and James Parnell was a powerful preacher at sixteen. They had obtained a first-hand experience of God; they were linked with the great Master Mind; Christ had spoken to their condition, and they were driven forth by that experience to tell the whole world that Christ could speak to its condition.

We today can and should increase our numbers—our living force, our praying force, our working force, our giving force. If Christ has really spoken to our condition, we cannot keep it to ourselves, and with George Fox "Our hearts will leap with joy," and others seeing our goodness, will be led to glorify our Father.

But someone says: "What openings are made for young Friends to enter the ministry today?" What would happen if our young folk went out today as Fox, Penn, Whitehead, Davies, Caton, Burrough, Parnell, and those other preachers? Frankly, "it is difficult to say just what would happen," but judging from the American Friends Service group, that went out to the war-torn countries, I think we can say at once, "It would be enormous in its reach and influence."

To my mind, that is the one modern demonstration that heartens one to make an appeal for the revival of Quaker ministry—a ministry that included every member of the Society, a ministry so well supported and sustained that it carried the good news to the ends of the earth. Today, our first drawback is fear, not that God is not calling us, but that our fellow members won't support us in our concerns to go out and devote our lives to his service. We have heard so much about missionaries and over-seas workers left unsupported by the Friends at the home base. We have heard of faulty stewardship, in a day of financial prosperity, and we are afraid, not of God, but of men.

Have we lost sight of the sufferings and persecution of those early Friends? Have we forgotten the sacrificial basis of our war-relief workers, toiling on without salary, or hope of financial gain? Must we not accept the call of God today "without any bargaining on conditioning?" Modern Quakerism must not be something superimposed upon human nature. We today must have that spiritual

experience and force which effects a change in the very springs of our life and issues in that type of conduct that is free from fear or even dollars. "But," says someone, "a person must have money to live." Yes, but can anyone furnish a case where the Kingdom and righteousness have been sought first, and all necessary things have been withheld by God? Over and over again Man has failed, his part is left undone, but God has never failed a single minister. I think it is James Martineau who says, "The souls of the sons of God are greater than their business, and they are thrown out, not to do a certain work, but to be a certain thing; to bear some sacred linaments, to show some divine tint of the parent-mind from which they sprang." I want us to remember that the first Pentecost was experienced only by those who had knowledge of Christ. The cause of their new relationship with God was their companionship with Christ. They had heard his call, walked in his fellowship; this issued in a new life. Out of it came the religious enthusiasm in the power of which they conquered sin and realized God's purpose. Someone has said that Quakerism was primitive Christianity revived. Certain it is that Quakerism knew Christ speaking to their condition and need. Certain it is that they were driven forth with the Apostolic fervor of the early church. Why has the life of our Society become so barren? Why have we lost our sense of the grandeur and dignity of Christian ministry? How is the world to be Christianized except the people hear the voice of God, who has spoken to our condition? We have allowed so many things to blunt the edge of our testimony—the wear and tear of work, our busyness, our hurryings to and fro, our care and fret about many things that do not matter much whether they are attended to or not—we wear ourselves out, no strength left, we just argue.

In the Swarthmore Lecture for 1908, Rufus M. Jones asks, "What are we here for? To what peculiar mission has God called us? Our supreme testimony has been the testimony to the real presence of Christ as an ever-living Spirit who reveals Himself to all souls of vision and loyalty. We have undertaken to demonstrate and exhibit that true religion is the life of God in the lives of men."

Inazo Nitobe, in "A Japanese View of Quakerism," says: "Friends as a body have had the immense satisfaction of seeing generally accepted some of the ideas which they were the first to propose and promulgate. The equality of women, the abolition of slavery, the humane treatment of the insane and criminal, freedom of speech, liberty of conscience, the general spread of education among the poor, the spiritual interpretation of the Bible—all these are assets to their credit. But what are these achievements compared with what still remains to be done—a handful of sand on the vast shore of human sorrow and suffering."

"Yes," we must say with our Friends of Dublin and London Yearly Meeting, "the modern world is in great spiritual need. Its traditional standards have broken down; its churches are largely ignored; it is impressed with a sense of their failure in face of an overwhelming flood of material evil; and everywhere from the depths of the human soul there rises the cry for an inspired life, a spiritual reality, a communion in which a practice of understanding love transcends our unjust human 'justice.' The world of our day is in grievous need of a strong and deep religious impress." What is the use to talk about developing a distinctly Quaker type of pastor—as though the future hinged upon our success in perfecting that type? What we need in my humble judgment is a re-birth of personal experience of the Christ who speaks to our condition, an experience that causes our hearts to leap with joy, an experience that drives us forth to minister to this modern world that is in great spiritual need.

Get wisdom, get training, get every bit of development possible, but first and finally, get Christ. Maybe, like poor, blind David Sampson, you can be the ministering channel through which church extension shall come, through which the body politic of Quakerism shall know increase, and realize the hope and dream of Walt Whitman: "Somewhere we shall reach thee, O City of Friends. Somewhere we shall find thee, O habitation of comrades. Somewhere, yes, here on earth we shall know thy bliss, O Kingdom of God. We shall breathe thy subtle air; we shall feel around us and pervading us the impalpable sense, that words and reason hold not. One great spirit of comradeship shall be the mainspring of all our actions, binding man to man, city to city, nation to nation. We shall live for thee, O love, fast-anchored, eternal love."

High Point, North Carolina.

The Garden of Springtime

BY RICHARD K. MORTON

In a personal note accompanying his manuscript, the author tells us that the following was written while looking out over Boston Harbor on a beautiful, clear day, watching the great liners and other boats come and go with their springtime traffic, and seeing on every hand the trees and shrubs budding promisingly. "Three pairs of birds are nest-building near by, and spring is in the air" he writes. "I should above all like to learn from some of your readers what they have observed during this springtime. How has spring come into their own hearts?"

TROUBLED in mind to the point of bitterness, a man recently confessed to his friend that he had not felt within him for a long while that ineffable sensation which comes with experiencing the eternally true, the beautiful, and the universally good. "I do not seem to be getting anywhere, the world does not seem to be unfolding its powers and values to me, and the good in human life does not seem to be winning its victory over evil and pain. The churches do not seem to be winning or serving the people, the adults do not seem to be perfecting their own life or laying the basis for better life for their children, and all seems a confusion of hopelessness, pain, injustice, and sorrow. I cannot get interested in people, and I cannot see that life is worth investing a life to improve."

The friend pondered a moment. This cynical but sincere expression of doubt and perplexed perturbation points to a deep unrest dwelling in the hearts of many. Over how many hearts are the cold, bitter blasts of winter still blowing! The fields of many souls are still encrusted with a stiff white blanket of deep snow. There seems no promise of the springtime; one wonders whether from so barren, bleak, and desolate a soil could ever arise the flowers of hope, joy, and purpose. Many people today have lost their vital interest in other people. They have lost their hope and faith because of too restricted preoccupation with some specific aspect or power of Nature or life, and because they therefore fail to consider eternal purposes and the principles which underlie these instances.

Then the friend replied: "Your problems are serious and disturbing. But as for myself, I have resolved to be always hospitable to life and to all that it holds of thought and of conduct. 'Never forget to be hospitable, for in hospitality some have entertained angels unawares,' said a great writer in the New Testament (Heb. 13:2). I therefore ask you, what have you lately entertained in your mind and heart? A man is often known by what he entertains in his life, and this influences him greatly. We are coming to the glorious springtime. What are you now planting in your heart? Fresh new seeds of hope and high purpose, or the husks of some outworn, cynical thought of last year? What soil in life are you cultivating in your own life and in the lives of others? Do you expect to reap life's richest harvests without sowing fresh, powerful, seeds of love, service, and hope in your heart? Are you planting the contentiousness of intellectuality and expecting to reap the glory of all-encompassing hope and trust? Are you planting

merely quibbling and clever ingenuity in looking at life, and expecting to reap truth and love?"

"That's enough," the other replied. "I see your point. But what do you really mean by all that high-sounding talk?"

"I mean just this: Nature has a springtime, which means the awakening of new powers and the beginning of new growth. Man has powers higher than those which move in the soil. His mind and heart are ever experiencing a springtime—the dawning of new truth, new hope, new purposes. The soil of life is fertile, but where we plant and how we tend our tract will determine the harvest. The message of the springtime is this: Seek out a fertile spot of thought and service; plant seeds of purpose there; plant seeds which will grow and bring forth flowers and fruits; and then tend faithfully this tract. Springtime calls to us: See the awakening power of the soil. Plant. Take care of what you plant. You are amazed that out of so unattractive a soil springtime can begin to shape beautiful flowers and plants bearing fruits and vegetables. In the same way you are looking at some aspects of life that are arbitrarily calling them dead and barren. But plant, tend, and watch, and plants shall grow that will cause you to stand in wonder and to pray in secret to the One whose powers work not only unseen in the depths of the soil, but transform the inner life of man and bring him to newness of life."

"That's a good idea about 'planting' in the springtime," the other replied, "and I thank you for it. I know you mean that there are other gardens than those growing out of the earth. But I wonder whether life for many is not simply one or two beautiful flowers in the midst of much barrenness and useless débris?"

"You have suggested to me," replied his friend, "another profound truth of springtime. Nature does not give us isolated flowers, nor life a limited supply of beautiful thoughts and deeds. Springtime prompts Nature to speak the language of *gardens*, wherein are symbolized and shaped in beauty some of the world's sublimest thoughts. Life is not a beautiful flower, doomed to grow, bloom, and die by itself. Life is a garden, wherein flowers are always growing, blooming, and passing away to enrich the soil so that it may bring forth still more glorious beauty. Think for a moment of a garden. Is it ever a place where all plants are in exactly the same stage of development? No, plants are in all stages of growth. Is human life less endowed? Think of the weeds. Do not even they testify to the abundant life within the soil, and by conscious effort to remove them do we not better enjoy the flowers, and do they not grow finer because of the strength which our thinking minds have transferred to their greater purpose? How should we regard a soil that would produce nothing but a single flower? How, too, should we think of life of that kind? Because there is the possibility of weeds, the garden is more beautiful to those who firmly resolve to tend the flowers.

"Think, too, of the tiny roots. What power have they! They can crack the proudest rocks and exert hundreds of pounds of pressure to overcome difficulties! Think not of gardens as the dwelling places of a few bright flowers. They are commonwealths of diversified growth. They speak in terms of growth and beauty. The music of their beauty has no chords of Nature's song missing. In gardens rain and sunshine alike work their wonders. Every worm, bug, and other creature has its assigned work and value. There are plants of all sizes, colors, strength, beauty, and stages of maturity. One comes upon the footsteps of those who love the garden and can see how they have lingered by beautiful plants and indicate how someone has bent over to come nearer to them. Ah, the lingering footsteps in the beautiful gardens of life! Have you ever lingered with some great thought? And then think of the eloquence of plants whose broken stalks testify to beauty shorn by those who came to take it elsewhere. You never understand how beautiful a garden can be until you see a carefully tended one in which all Nature sings a chorus to God, shorn of every flower, trampled by many careless feet, and full of plucked stems—when you know that all these treasures now declare the glory of God and the richness of life in hospitals, sick rooms, and wherever people are heedful to the springtime message of the garden.

"Can you stand in such a garden and not become aware that, with all its beauty, color and power, it cannot excel the beauty of Christlike human life? Shall the soil bring forth springtime's glory, and the human heart remain barren? Shall the soil of Nature reveal the power of the seeds, and yet no power well up within the mind and soul of man? It cannot be!

"Go to Nature's awakening gardens of springtime when hope and trust and purpose have ebbed within your heart. Feel the soft cool earth, which, unseen to you, teems with new activity. See the struggling plants peering about the soil. Sense the murmuring of unnumbered voices as you walk along its paths. Springtime does all this for Nature! A little warmth, a few seeds, the mysteries of bacteria. And behold the promise of summer's luxuriant glory and autumn's abundant harvest! All this is done for cold brown earth! And nothing for man? Ah, sweet promise of springtime's gardens! The weak barrenness of despair, bitterness, and indifference were not meant for garden paths! The hands that caressingly touch springtime's young plants are not those that draw back in hesitation and fear to take hold of the problems and tasks of life!"

"Enough, enough!" cried the man, as a tear, unchecked, coursed down his glowing face. "I never knew that gardens were like that and could have such a message. They will speak to me more strongly because you have interpreted them for me. Tell me, have others ever so heard the choruses in springtime's gardens?"

"They certainly have! Let me tell you what springtime and gardens have meant to some people.

"I chanced to visit the home, not long ago, of an elderly shut-in. I soon noticed a large plant in a large window box. It had already sent forth new tendrils which could take root and form other plants. It was a beautiful and luxurious specimen. When I talked with her, she said that she had had the plant for three years, and each season she had tried to discover some new quality in the plant and to find some symbolic significance in it for her own life. In the springtime she sent to several homes sprays from this plant, so that others might secure from them full-grown plants. Along with this gift (which was always placed where it would do the most good) went a little message of comfort and cheer from her. I call that having springtime in the heart!

"A little boy I know once took, with very poor grace, a flower to the church for use in decorating. He broke the main stem. He thought nobody would notice his attitude or its result. The woman who received it at once understood the situation. She told him that his attitude would have itself spoiled the usefulness of the flower, even had the stem remained unharmed. At first sulkily resenting what she said, he came back shyly, the next day, with a new flower bought out of his small savings, and beaming with happiness. Springtime again in the heart!

"A teacher of young children also once illustrated beautifully this idea when she took up in her arms, one day, a shy little girl who had been sitting stolidly in the dark corner of the room. She told her that God would undergird us all with 'the everlasting arms' and would hold onto us tightly and bring us forth to the light—just as she carried the child to the bright window, from which a beautiful view could be seen.

"I know a little newsboy, too, who was asked by a harried young business man, one spring morning, whether there was any news. 'Sure,' replied the boy, 'I've got quite a lot under my arm, but there's lots more that the papers didn't get!' Yes, that was just what the man wanted—there was much vital news in life which he was not finding time to get. He would thereafter pay more attention to it. Springtime again—but find out more for yourself.

"Much depends, above all, upon what kind of a gardener tends Nature's tracts—or life's. What kind of a gardener does Nature bespeak? If you submit your life to Christ, you will build the world's finest garden in your own heart."

Evidently too moved for word or gesture, the man turned away, and his friend, seeing him step forward briskly and lightly, with head held high, felt within him the glow of an inner light, and suddenly realized that they had both been standing in a garden of the spirit, wherein was wondrous fragrance and the beauty of myriad plants that seemed to proclaim, upon every leaf and petal, the love and care of God.

71 Farragut Road, Boston 27, Mass.

CUBA YEARLY MEETING IN FIRST SESSION

Emma P. Martinez Gives Graphic Picture of Important Gathering at Puerto Padre

The first Yearly Meeting of Friends in Cuba is now a thing of the past and we are getting back into normal condition. Tired? Yes, but rejoicing that it was our privilege here at Puerto Padre to entertain the first Yearly Meeting. About one o'clock on the second of April, the first group of delegates rolled up in front of the mission home and began to climb out of the auto. We were expecting them at three o'clock so were compelled to receive them in our work clothes. We continued receiving and storing away delegates into the apartment prepared for them until about four o'clock. At Chaparra the groups had scattered, some coming directly by auto. Others went on to Delicias and took autos there, and still others stayed on the train to Puerto Padre. Some were delayed by punctured tires, and other mishaps, but all arrived happy and ready from the beginning to make the occasion a glorious time, which it was, without the shadow of a doubt.

We felt paid for the hard labor it cost us to prepare for so many. About fifty slept under the shadow of the mission. The two small school rooms and two rooms in the home were converted into bedrooms for the women folk. One of the houses at the back of the mission was vacated and the owner loaned it to us for the men. Four different commercial houses sent us beds. Two of the stores loaned them, while the others charged a small rent. One house loaned wash pans, pitchers and looking glasses. A neighbor opened her own bedroom to Miguel Tamayo and his family so that they might be together and more comfortable.

Everybody seemed to want to help in some way. The chief of police sent a policeman every night to see that order was observed in and around the grounds. The editor of the daily paper sent one of his sons every night to take notes for the paper. About half of one page was taken up with "Los Evangelicos." The articles were full of praise for the work the evangelical people are doing. In their farewell note they said: "Yesterday 'Los Amigos' departed for their respective homes, leaving an impression in our souls of the teachings of Christ. This element that preaches the truth because it is based on the pureness of God has left Puerto Padre a trail of pleasant remembrances to all who had the fortune to witness their mode of action and teaching."

The night services were times of spiritual instruction and uplift. The people who came in and filled the house to its limit listened with intense interest. The young man who took notes for the daily paper told several persons that he was fully convinced of the truth of the gospel and intended to attend service. The sermon that called forth especial praise was preached by Juan Guzman of Velasco. Probably the least educated pastor, he is very spiritual and went over the town hunting souls.

There were five men here with their wives and families. We had eleven children in the home. It surely was a joyous time for them. This was one of the features that called forth much comment. Cuban mothers are not often seen accompanying their husbands with their little ones. Arsenio Catala's wife was on the program for one morning session and also had charge of the group of women which met each afternoon. She did fine work and proved what Cuban women can do to help the church forward. My parlor was packed in the afternoon. Mr. Cox had charge of the group of men and several of the young men too part. The general theme of these meetings was preparation for service. We are trying to impress our young people with the need of the world and of the great opportunity that lies before them. I think that some of our Puerto Padre young people already feel a calling to service for the Master.

We regretted to say goodbye to our dear friends from the other fields and are sure that they regretted to leave us. A sweet "tie that binds" was felt by all as the last "Adios" was waved back and forth. Thus closed the first Yearly Meeting in Cuba.

ECHOES FROM EVERETT

The Everett, Washington, meeting is going along nicely. All services have been held with a good average attendance and a spirit prevailing that has been gratifying. With the coming of spring (and it is already here on Puget Sound) Friends are more hopeful and optimistic than for a long while. The Sunday school is still growing and doing good work.

Some members attended Tacoma Quarterly Meeting the fore part of March and report a time of great blessing and help.

On the evening of the 29th of March was held the regular Church Night meeting. A pot luck supper was enjoyed by those present. After supper the city Commissioner of Public Safety and the Chief of Police outlined their program of law enforcement in the city showing that they are fighting hard for a dry city. A round table discussion permitted the asking of many questions and profiting greatly thereby. One member in attendance, a Scotchman, admitted that he had learned something.

On the evening of the 31st the young people held a "Back to School" social. There were about 35 present and all had a good time. Sandwiches, cake and home made ice cream were served as refreshments. Things just happened as they would in school.

Everett Friends feel that they have the situation in hand and are going forward with renewed zeal and trust to the greater heights of victory for the Master.

OUR OPPORTUNITY IN UNEMPLOYMENT

Practical Suggestions Are Made By Social Service Commission of Federal Council

The Federal Council of Churches of Christ in America has a Commission on Social Service, of which the American Friends Service Committee is a member, which is urging that greater attention be given to the great problem of unemployment facing America today. It is futile to quibble over the conflicting estimates of the unemployed. Whether we take the conservative statement of the United States Department of Labor of 1,800,000 unemployed or other estimates that vary from 2 to 4 million, the situation is tremendously serious and demands our thought and action.

The Social Service Commission makes the following definite recommendations for the present crisis:

1. Bring the facts about unemployment and information about local conditions before your congregation.

2. Check up the unemployed in the congregation and discover cases of distress. It may be desirable to organize a church committee on unemployment. Visit homes of people out of work frequently for encouragement. Secure part-time employment from employers, or at odd jobs in homes, or make loans or outright gifts sufficient to tide the family over the emergency.

3. Advise restraint upon social display and extravagance among the well-to-do, lest those who suffer should become embittered. On the other hand, it is well in such a time, to encourage general buying and by sharing to make it possible for the unemployed to buy.

4. Urge employers whose volume of business has decreased to resort to part-time employment rather than to discharge men outright, and to give first consideration as far as they can to men with families. Most employers desire to do this.

5. In a community where there is serious unemployment, the central organizations for relief must be given enlarged resources, and public works should be undertaken if they can be started in time.

LONGER TIME PROBLEMS OF EMPLOYMENT

Realizing that the foregoing suggestions are just palliatives and that they do not strike at the root of unemployment, the Commission believes that the attention of the public should be focussed on the longer time problems of unemployment. The first great long-time need is for a complete system of labor exchanges in every state for the registration of all unemployed persons. Public works should be planned in advance by appropriation, similar to those proposed by the Jones bill—now before Congress—by which money will become available for pub-

lic works when unemployment reaches a certain peak.

"Other measures which require study and discussion are regularization of seasonal industries, and over-crowded industries such as coal; unemployment subsidies in individual industries; the extension of old age pensions, and contributory unemployment insurance after the type of state workers compensation." The Commission urges that meetings be arranged at which speakers may discuss these problems and that persons take part in unemployment conferences whenever possible.

Since it is becoming evident that we are producing more than we consume the question of the five day work week is a timely one. This five-day work week is already in operation under industrial leaders such as Henry Ford, John Raskob and George Eastman.

WORK OF ONE FRIENDLY GROUP IN GERMANY

Interested readers will surely enjoy an extract from a letter written by Martha Legatis of the Friends Group in Koenigsberg giving a few particulars of the activities carried on there. In order to make it possible for as many people as possible to learn more about Quakerism and the Quakers the group has organized a series of lectures to be held once a week. The meetings are open to everybody who is interested in the origin, the development and tasks of Quakerism from its beginning to the present day and who, perhaps, for a long time has felt a deep longing for communion with Friends and the power which cannot be found elsewhere.

Several months ago the group started regular meetings for children which are held in the homes of different families on Sunday afternoon from 3:30 to 6 o'clock. During the first hour they sing, play, teach the children to cut out pictures, do painting, drawing, clay modeling and construction work. Then they talk for a while and read a story taken from the Bible. The meeting closes with a few moments of silence. Martha Legatis says that the meetings during the Advent-season and the Christmas celebration were particularly impressive. This is what she tells us about them:

"The leading thought for the advent-season was: How do I expect the Christ-child? It was a joy to hear how inspired the children were as they sang the beautiful Christmas songs while cutting out of black paper all the figures of the Nativity. We have children from three to fifteen years of age and all of them were permitted to help. The older children cut out the figures, the younger ones the trees and animals. The room was decorated with fir-tree branches and lighted by candles and a big electric star. While the story of the Star of Bethlehem was read, the Light that shows all of us the way to Jesus, the children folded their hands of their own accord and opened their little hearts to the Christ-child. At Christmas we showed the Nativity in shadow-pictures in a little theatre which we had made ourselves. Under the lighted Christmas tree. Th. Spira, our lecturer, spoke to us of the Peace which Jesus brings to us."

Martha Legatis feels that these meetings are most worth while and that they succeed in reaching out to the parents through the children. They hope to be able to find a place which will be large enough to allow them to increase the number of visitors and thus build up the meeting.

SPECIAL CORRESPONDENCE FROM MAINE

Orlando C. Williams, pastor at Maple Grove, Ft. Fairfield, with Drusilla his wife, is back at his work after spending much of the winter with their daughter in New Jersey. Orlando believes his wife's health has been considerably helped by the change they have had. The Maple Grove Bible School has an interesting class of about 30 young people. The pastor feels the choir of eight splendid voices is a great blessing to the meeting. "The Empty Tomb, and the Glory Beyond," was the Easter cantata.

The Boy Scouts at East Vassalboro meeting gave a supper to their fathers, older brothers and other young men of the community recently. Jefferson C. Smith, State Y. M. C. A. Secretary, was the principal speaker. All who attended Yearly Meeting two years ago, when "Uncle Jeff" was host will understand the humor, and sometimes hilarity, which prevailed. There was a more serious vein, withal, which impressed the necessity of right thinking and acting for a satisfactory life. The annual roll call of East Vassalboro Monthly Meeting was held in March. Responses were never more numerous and inspiring. All the *ten* committees had been functioning. The budget had all been raised, including $500 for repairs, and more than $150 for missionary and benevolent purposes. Four candidates for membership await the action of the April Monthly Meeting.

Since last Thanksgiving time the girls of Oak Grove Seminary have practiced systematic giving, and contribute regularly every Sunday. Their funds are divided between the Yearly Meeting budget, and certain other causes of special interest to young women. There is evidence that the spiritual life of the students has been deepened during recent months. This is according to scripture, "Where your treasure is there will your heart be also." This deepened spiritual life is evidenced in the Sunday evening meetings, which are conducted wholly by the girls themselves. There is always a vital interest, frequently as many as a dozen volunteer prayers. So large a proportion of the Oak Grove girls have recently been making high rank—college entrance standing—that the question was thoroughly gone into this week whether the teachers might not be marking too high. It was conclusively shown that such is not the case. The high ranks are attributed to three causes: the girls are a selected group, they maintain a high degree of enthusiasm for their work, and the teachers are able to give much individual attention.

Bricklaying began on the new dormitory this week, Wednesday. One of the girls laid the first brick, with appropriate ceremony, and others followed. They began on the tower which the girls are paying for themselves. One of the girls made an original address, paying tribute to the ideals of Oak Grove and pledging the full devotion of every girl to the present and future of their Alma Mater, closing with these words: "We lay the first brick in love, we cement it in loyalty, and we consecrate it in prayer."

Dr. John J. Martin, pastor of Oak Grove, himself a Congregational minister, outquakers most Quakers in his devotion to their high ideals. For instance, he has children in four Friends schools: Oak Grove, Moses Brown, Haverford and Earlham. (Hands up! anybody who can beat that record). And Miss Elizabeth, Oak Grove, 1927, is at Holyoke, too.

Many persons in this part of the Yearly Meeting have come to know and highly esteem Mrs. Edith Horne, who has sung in the choir of Winthrop Center Meeting the past six years, taught the women's Bible class, and in many other ways impressed her beautiful Christian character on those with whom she has come in contact. Last Monday afternoon, at the home of Mrs. Eleanora S. Woodman, Mrs. Horne became the wife of Albert Abbott, pastor of the Methodist Episcopal church in Danielson, Conn. Her father was a Methodist minister, and she is beautifully fitted to adorn the manse at Danielson. Winthrop Center people will greatly miss her, but they feel the response of her heart has been in line with the will of God.

George and Nellie Paul continue their work at East Parsonsfield with increasing hold on the people of the community. The young people are rallying splendidly to the strengthening of the meeting. Last Sunday evening they presented an Easter drama, "Simon Carrying the Cross."

At Forest Avenue, Portland, the house was literally packed last Sunday morning and evening. Twenty-two new members were welcomed. The average attendance at Bible school during the winter was 140. Two Boy's Clubs are in operation, a Friendly Indian Club for younger boys, and a Pioneer Club for the older ones.

Crystal Bird was at North Berwick April 2, and gave her lecture on Negro spirituals. At the close of her address she rendered a beautiful interpretation of two of the spirituals, by singing them. Crystal Bird's talk could not fail to enlarge the sympathies of her hearers, not only for the Negro race, but for all other members of the human family.

April 13, 1928.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

VISTA ALEGRE—A MODERN MIRACLE

Editor THE AMERICAN FRIEND:

There is a little place out in the edge of Holguin called Vista Alegre, or Happy View. Poor people who want to have a little home of their own go out to this place and start the best they can with what they have in hand. Consequently there is a rather independent people over there and perhaps a promising people too.

Several years ago a Christian Endeavor Society of the Friends Church at Lawrence, Kansas, sent an offering of fifty dollars to be used in opening up some new work. The mission decided to use it to build a small house in Vista Alegre. It was, of course, a small affair as lumber has always been high in Cuba. But still it was large enough to accommodate a small group of children. Every Sunday afternoon some missionary would go out to this place and work up a Sunday School. The order was poor for the interior of the house was not conducive to good order: dirt floor, benches without backs and ugly rough board walls with no pictures upon them. It was hard to talk about the beauties of God and his nature when all the children saw there or at home was ugly. They came with dirty clothing or none at all and black and white boys with no clothing above the waist and their backs covered with perspiration and dust from the hot streets, failed to inspire. Every one realized that it was a hard job and some said an impossible one. But no one would give up the task.

This condition went on for a few years and suddenly we awakened to the idea that something had to be done to make the people of Vista Alegre feel that they had a little chapel of their own. A Christmas entertainment was organized in Holguin and it was decided to raise funds and buy the lot. The Vista Alegre people were asked to cooperate and they did on a small scale. But by extensive advertising the city came to know that the village of Vista Alegre was to have its own church building. Interest began to increase. A great many improvements were made on the building. First the cement floor was put in, then the addition of several feet to the building.

Shortly after this the work was put into the hands of a young Cuban student-minister and he has succeeded far beyond what any one expected. He has helped the people to feel that they have a place of their own in which to worship God and they have followed Jose Reyes' leadership in a very remarkable way. He has put the people to helping themselves and in doing for themselves they have grown into usefulness. They have fenced the lot, have put out flowers in the yard, have changed things around inside the building until it looks like a real church and now they are raising money amongst themselves to paint the house. A superintendent of the Sunday School, a person residing in Vista Alegre, has secured the attendance of the best people in town.

The place is self-propagating and is working hard to become self-supporting. At the revival meeting held in the central church a great many of the converts were from Vista Alegre. The seed that has been sown there in that humble chapel for years is growing into a strong tree. Some sixty or more people gather in to hear the gospel and about that many to attend the Sunday School each Sunday afternoon. They are talking of some day when they shall have a real meeting house large enough to accommodate the people. Thanks to the little group in Lawrence, Kansas who made it possible to start the work. There are hundreds of towns in Cuba where the gospel is never heard, where there is no knowledge of God, and "where there is no vision the people perish." Let help come that the work of evangelizing may go on and on.

HENRY D. COX.

Holguin, Cuba.

THE WILL OF GOD

Editor THE AMERICAN FRIEND:

The following from the lips of Samuel Dunlap, who for more than 30 years was clerk of Friendsville Quarterly Meeting, was dictated at his quiet mountain home near Friendsville, Tennessee in June, 1926. He passed to his heavenly home, November 27, 1927.

"We were lost as subjects in Eden and God's Son came to redeem us from the fall. They were four thousand years looking for a testator to come. We have been looking nearly two thousand years to a testator who has come, and made his will, and has gone to the Father. Jesus has left a large estate, with no bodily heirs. His will or testament is recorded in Heaven. (Rev 11:19). The temple of God was opened in Heaven and there was seen in the temple the ark of the testament. (The Jews had the ark of the covenant in the temple. They were under covenant with the Lord. A covenant has gifts and requirements, and the will has gifts and requirements.) There is a certified copy in every home, witnessed to by Matthew, Mark, Luke, and John. The will in Heaven is as much like this certified copy as the Father and Son are alike.

"The Jews under covenant did not inherit Canaan they only possessed it. Under the will, heirs inherit. Where will or testament is, there must be the testator, and the death of the testator must occur before the will is of effect. As to records are they all on earth, (See Daniel as to rolls, and Revelation as to book and books.) Evidently the records of Heaven are more minute and correct that those on earth, the Bible included. In life's narrow space bordered by unconscious youth, on the one side, and the grave on the other, I now face heirs who, through Jesus Christ, are to inherit all things; to visit the planets that shine in the distance; and to be present at the birth of the new Heavens and the new earth. One may feel so small but there lies out before you some very big things."

I. N. STANLEY.

Seattle, Washington.

LET'S CHANGE OUR DIET!

Editor THE AMERICAN FRIEND:

As instructor of Religious Education in the public school, I am learning many things. Last week by way of introduction to the Easter Story I asked the First Grade Group, twenty-seven of them, why we have Easter. Not one of them knew, but I was startled to hear the following reasons for its celebration:

"It's a time when if we are good we get things."

"It's the day we wear our new clothes."

"It's when we eat eggs and candy chickens and rabbits."

"Last Easter my pet rabbit laid a whole nest full of all-colored eggs!"

Is there not a need for Religious Education? Have we over-emphasized the symbols and failed to explain understandingly the day of Resurrection? Must we wait until we are grown-ups, and have had the experience of seeing one loved and dear slip away from us, that we seek earnestly to know the true meaning of the empty tomb, and take to our hearts the comfort, the joy of this happy day?

Surely there is something we all may do and say that will help even "these least" to a better understanding of death and Life everlasting. As we have learned at the Christmas time to think of the Angels' song, "Glory to God, peace, goodwill," let us associate Jesus' own words with the glad awakening, "Because I live, then you shall live also." LILLIAN E. HAYES.

Dunreith, Ind.

THOU SHALT NOT KILL

Editor THE AMERICAN FRIEND:

This command was given with the accompaniment of the most impressive and terrifying grandeur of nature; an earthquake, with lightning, and with thunder rolling from crag to crag. It was an edict to all the people who should ever live in the world. No exceptions to this decree were traced on the stone tablet placed in the hands of Moses. Yet even Moses himself immediately announced a list of exceptions.

But as the Lord said in regard to divorce, "From the beginning it was not so." Moses could not conceive of any way to regulate human society without taking human life. The Commandments given in the terrible setting of Sinai recognized and forbade in a few words all the sins of men against God and one another. The words must have come direct from Jehovah for there is no man whose mind could encompass and condense so much into one brief paragraph.

Moses, and other law-makers ever since have worked out the details of enforcement as seemed practical or expedient, especially the latter. Nine of the ten great Commandments, although often violated, have always shone pretty clearly, but "Thou Shalt Not Kill," has been lamentably effaced from the table of stone. Why do men and nations accept nine-tenths of the Decalogue and ignore one tenth that is certainly of equal importance? It is an enigma to say the least.

Without doubt there is an increasing consciousness that these four words mean exactly what they express. Not only in regard to a quarrel between nations but in the legal process of punishing criminals. It is often difficult to select a jury that is willing to condemn a man to death. And it seems to be an odious responsibility for the Judge and the Governor of a State even with the law behind them. As published recently in THE AMERICAN FRIEND, New Garden Quarterly Meeting endorsed a plan for the enactment of a law which would enable States to dispose of first degree murderers without taking life, and yet be effectual as a punishment and a deterrent of crime. This proposition might have many obstacles to overcome before it would be adopted. But who better than Friends could begin an agitation that is quite certain finally to bring legal killing to an end? And when the States cease to take life in cold blood the nations will be more impressed by the Commandment, "Thou Shat Not Kill."

Fountain City, Indiana. C. E. V.

MINISTERS AND WORKERS CONFERENCE

The Ministers and Workers Conference of Western Yearly Meeting will be held at Vermilion Grove, Illinois, May 8, 9, 10. The ministers and workers of the Yearly Meeting are urged to make their plans to be in attendance. The program committee has arranged a very interesting program. Prof. J. A. Huffman, D.D., Dean of Marion College School of Theology will give some Bible expositions at each session of the conference. This is expected to be a time of great refreshing. No minister or worker can afford to miss this conference.

JOHN COMPTON,
President of Conference.

All of our personal knowledge differentiates into a subject that knows an object, a self that focuses on a thing that is known.

—RUFUS M. JONES.

Meetinghouse at Muscatine

Two of our meetings, Springdale and Muscatine, Iowa, had short-period Easter services, and West Branch, in cooperation with the local M. E. church, observed a week of prayer just preceding Easter.

At Springdale, thirty people made public confession of Christ as Savior, two of whom took a further step of consecration for service as way may open. Guy Harvey, pastor at Salem, was the preacher from Thursday till the close on Sunday evening. Harvey Wright, the pastor, had opened the meetings on Wednesday evening. One entire family, parents and four children were among the number reached. This family will probably unite with the church at an early date. This splendid ingathering is considered but the natural result of the seed-sowing and faithful, prayerful effort there prior to this time, all under the blessing of the Lord. The Easter offering for missions was $21.53.

At Muscatine, Guy Hunting, also of Salem, held meetings in cooperation with the pastor, Viola Smith, from Thursday till Sunday evening. While there were no immediate, visible results, other than some requests for prayer, yet it is felt the effort was not in vain. Muscatine Friends have felt encouraged and happy since the dedication of their splendidly remodeled meetinghouse last September. In two departments especially has there been much new life and interest manifest. The Sunday school has more than doubled in attendance, and still climbing. And the Ladies Auxiliary and Missionary Society has likewise shown much new interest. At a recent afternoon and evening gathering of this organization the special feature of the day was a kitchen-shower, when many new and useful utensils were provided for their enlarged kitchen. In the evening, dinner was served for the membership and constituency, and a social time followed. The pastor was recently elected president of the city Sunday-school association, which has since been constituted one of the districts in Muscatine County Council of Religious Education. Incidentally, this will give to her a place of responsible leadership in the Daily Vacation Bible School which is undertaken jointly by the churches of the city.

At Buffalo, there are some rather discouraging problems to face. However, the pastor, George B. Evans, and the faithful though small group there are courageously carrying on. The Sunday school particularly is reported as in a healthy, growing condition. And since that includes the children they are evidently building for larger things in the future. The pastor has done a considerable amount of splendid work in the way of improving the church property, in addition to the usual pastoral duties.

Of special interest at West Branch has been the monthly gatherings of a men's peace study group in which all four of the local churches are cooperating. This is the result of a visit there last fall of Dr. H. L. McCracken in the interests of Peace, and some faithful, judicious work on the part of the pastor, A. J. Hanson. The meeting there seems to be moving forward encouragingly.

An intermediate C. E. society organized at Bloomington a few months ago is proving of real worth to the small group of intermediate-age young people. In mid-winter seven people were received into church membership, representing three families. All financial obligations of the meeting have been met to date and provision made to the end of the year. The next Quarterly Meeting is to convene at Muscatine, May 4-6, at which time E. H. Stranahan and Cassa Conover are to be with us for conferences on Religious Education.

QUAKERDOM · AT · LARGE

Minnie Bassett, after spending the past year quietly at her home in Fishertown, Penna., following a serious breakdown, is now at "The Chalfonte," Atlantic City, recuperating. Her companion, Nellie M. Thomas, is with her.

Clyde A. Milner and Wm. E. Armstrong, Earlham College Faculty men on leave of absence for study in Europe, spent the Easter vacation together in Italy and Sicily, crossing the Alps through the St. Gotthard tunnel from Zurich to Milan. On Palm Sunday they attended High Mass in the famous Milan Cathedral.

Westtown School recently enjoyed a visit from Arthur Rowntree and his wife of York, England. He for many years was the headmaster of Bootham School and has been lecturing in Philadelphia the past winter. He addressed the Latin Club on "Old York Under the Romans" and lectured to the whole school on "England in the Middle Ages." Other welcome guests from England who gave most acceptable service were A. Neave Brayshaw, and Morris Littleboy of Sidcot School.

The Educational Conference held at Germantown, Pa., last month at the call of Philadelphia Yearly Meeting's Committee on Education, was addressed by Dr. Elizabeth Rotten, pacifist and foremost leader in the modern educational movements of Germany. She discussed the ideals of freedom, self-responsibility and self-activity which are claiming more and more the attention of educators in America as well as in Europe and are already influencing the curricula and programs of Friends schools. Other speakers were Stanley R. Yarnall, M. Albert Linton and Henry J. Cadbury. James F. Walker, Principal of Westtown, led the discussion on changes in organization.

The Quaker Student Hostel at Geneva, Switzerland, has now a group of eleven people in residence, American, German, French, Swiss and English, and already has overflowed its accommodation, one student having to sleep at the neighboring Pension la Feuillee. Despite the fact that Friends are still in the minority a Quakerly spirit prevails and there is a growing spirit of *camaraderie*. A gymnastic class conducted in the evenings by a lusty Swiss medical student, and a phonetics class after lunch in the garden, presided over by a German lecturer at the University in residence at the Hostel, add to the gaiety of nations.

Over 400,000 Peace envelopes have been sent out by C. W. Johnson, 128 Orleans Street, Springfield, Massachusetts, to date. He now has over 10,000 circulars entitled Warships or Friendships for National Defense to be given away and they will be of special value if sent out before Goodwill Day, May 18. By using a blackboard a teacher or Sunday-school worker can give the message without the cards. The sets of cards already sent out are being loaned from school to school and are doing splendid peace education work. The folder gives suggestions for demonstration with and without cards. "When we build half as many FRIEND-SHIPS as we build WAR-SHIPS we will have a world of F-R-I-E-N-D-S." C. W. Johnson will send as many of these folders to those who will use them as they think they can distribute to advantage.

Bertha L. Bracey, writing on Problems of International Quakerism in *Quaker World Service* for March, says of the problem of guidance, "One of the most difficult things to explain to a second person is inward guidance. One of the greatest difficulties in Quaker Service is its apparent planlessness. To proceed as way opens; to wait for guidance; not to be able to state clearly and for a long time ahead what our plans are to be, looks often enough like a weakness, or indecision. And yet this is the path which Quakers have trodden from the beginning, content to take the next step, believing that as we proceed in the Light each further step will be revealed. Sometimes it looks as if we divided our attention between immediacy and eternity and ignored all the space between. This is one of the utmost difficult assets of Quaker Service to explain to outsiders or to sympathizers."

In connection with the proposals for total disarmament by the Disarmament Commission in Geneva recently, the Friends Peace Committee presented a brief letter of appreciation to M. Litvinoff and the Soviet Delegation, signed on behalf of the Committee by F. E. Pollard, acting chairman, and K. E. Innes, secretary. The letter stated: "The Peace Committee of the Society of Friends read with great interest of the proposal for total disarmament made by the delegation of the U. S. S. R. to the Preparatory Commission on Disarmament in November last, and the detailed proposals submitted by your Government to the same Commission at its present session. They welcome the fact that such a proposal has been made by a Government to other Governments of the world, and that it has been followed up by practical proposals as to the method of accomplishment of the end in view. The proposal embodies a policy for which the Society of Friends has always stood. They believe that its acceptance would solve the problem of security and make at once for the greater happiness and prosperity of the peoples of the world."

Sir George Newman, son of the late Henry Stanley Newman, and also a leading member of London Yearly Meeting, delivering before the British Medical Association in London recently the Hastings Popular Lecture on "The Foundations of National Health," gave in condensed form six rules regarding the taking of food as expedient to adopt. (a) Strict and persistent moderation in diet tends to longevity, and excess tends to early mortality. (b) Nature has provided that food should be masticated, should reach the stomach slowly, and not too frequently. (c) The number of meals taken daily is a matter of individual practice and custom, but for persons over forty years of age they are usually too frequent. (d) No food should be taken between such regular meals, as eating promiscuously gives the body no rest. (e) A small quantity of beverage with the meal is desirable, but there should be no excess of alcohol—alcohol is not in ordinary circumstances necessary to health; there should be, as a rule, no alcohol before meals or between meals, and none for children. (f) There should be no active exercise immediately after a meal.

Harry T. Silcock and several other Friends were in Jerusalem for Easter attending the International Missionary Council. "At the wonderful opening session of the meeting, Dr. John R. Mott said that at the Edinburgh Conference in 1910 only twenty of the three thousand delegates were from the younger churches. Here at Jerusalem nearly half of the delegates, representing fifty-one countries, are from these younger churches. The key word of the conference is 'meeting is sharing.' Prophets were born on these hills. The world needs today similar prophetic voices. It is necessary to arouse 'lay' interest, and to cooperate with constructive movements such as the League of Nations, so that all impacts between West and East, may have a Christian background." Lord Plummer, High Commissioner for Palestine, was pres-

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15th and Cherry Streets
PHILADELPHIA, PA.

ent on Sunday, and the Bishop of Salisbury preaching, said that 'the older churches must not impose Western formulas upon the younger churches. Each must grow freely. The missionary task is to serve, not to rule. This meeting on the Mount of Olives should provide the most important stimulas to church reunion and to a real revival of religion."

NEWS OF OUR MEETINGS

On the evening of March 28, at the Oregon Ministerial Conference, at Salem, the Christian Workers League presented a program. This League was recently organized by nearly forty young Friends who feel called to special religious service. They stated as reasons why they formed themselves into a League are: to keep high the original standards of the Friends Church; to not enter the open doors into other denominations as many young Friends are doing; to carry the Gospel to communities which need it; to help in evangelistic services in established meetings; to help revive meetings where reviving is needed; and to promote Quakerism in the coming generation. Oregon Yearly Meeting is already placing great confidence in the League because of their successful evangelistic campaigns of the past few months.

A most helpful series of meetings was held the last two weeks in March at the College Avenue Friends Meeting, Oskaloosa, Iowa, when Howard W. Cope, as evangelist, brought soul-stirring and timely messages. Mrs. Charles Griffith was song leader. Many were blessed and the meeting felt a real uplift. An Easter program under the auspices of the Bible school was given on Easter evening. Pictures showing the betrayal, trial, crucifixion and resurrection of Jesus were thrown on the screen and the Bible story was read by Edgar H. Stranahan. An Easter cantata, "The Risen King," by P. A. Schnecker was rendered Sunday evening following Easter, by the choir under the direction of Cora Mattison. The meeting is being helped by the earnest, heart-searching messages of the pastor, I. Lindley Jones.

Susan Sisson-Jones, who recently located in South China, Maine, has taken the pastorate of the South China Friends Meeting in place of Frank E. Jones who has resigned on account of failing health.

FOUNTAIN CITY FRIENDS

Although there were not so many apparent results at the time of the series of meetings in the autumn, there perhaps has never been a time when there has been a more constant and healthy growth in the body of the church than during the past winter at Fountain City, Indiana. The attendance at all services has increased, and the Christian Endeavor is steadily growing. Almost every member seems to enjoy doing his part, and some duty has been alloted to most of the members, aside from financial responsibility. There certainly has never been a time when these were more faithfully fulfilled.

When the year was up the meeting had more than its allottment in the treasury for the united budget. Throughout the year much care has been exercised to distribute tithing literature, and the pastor has encouraged systematic giving, and has been getting the meeting out of the rut of using the same older members on all finance committees. The canvassers have been younger and more faithful persons, whom people knew paid well themselves. So according to God's promise, when the church has given God his dues, he has poured out a blessing.

One important duty of a pastor is to develop gifts in others. This, the pastor is endeavoring to do, not only by organization and committee work, but by using people in services occasionally. He gave one evening service to a high school teacher, Frederick Lemley, who spoke effectively. His wife, a violin teacher, and member of Fountain City orchestra, often gathers some together in the services, and three of them play regularly in Sabbath school, which is much appreciated. She has had some small children sing, sometimes in church service. By using Sabbath school children sometimes in church service, encourages them to stay to church, and to feel a part of it. One evening, Crystal Bird of the African race, sent out by the American Friends Service Committee, gave a most stirring message on "Race Relations."

The plan being followed of rotating the Quarterly Meeting among the different meetings continues to be a blessing. The one in February at Arba was favored by a strong message by Aaron Napier, pastor of Friends in New Castle, Indiana. On Sabbath afternoon there was a meeting on "Race Relations" when Mamoru Tsutsui, a Japanese student at Earlham College spoke.

Almost the entire church and Sabbath school took some part in the recent contest for reading missionary literature, which lasted twelve weeks. Altogether there have been 2244 points made that count for the Yearly Meeting reading. Beside these, other books were added to the list because there were not enough of these to meet the demand. The losing side will now entertain the entire church and Sabbath school with some kind of a social, one result of this will be a desire for better reading and not so much fiction.

Easter the churches of the village held union services circulating among the churches. The five pastors worked together most harmoniously, and all churches felt a spiritual uplift. The meeting in the African M. E. Church was crowded with people from all the churches, and at another meeting their pastor spoke well. Since this village was the home of Levi Coffin, president of the Underground Railroad, it is not strange that there should be a church here of well educated, prosperous colored people, although few in number. Perhaps the Father of all blessed more during this week because race prejudice was put aside, and all truly worshipped together.

Easter morning each of the junior classes had some appropriate exercise at the close of Sabbath school. After the easter sermon by the pastor, Austin Osborne, he gave a public welcome to the twenty-two active and associate new members. There were many moist eyes as he talked to them, especially when he addressed the parents of these children, and the church concerning its responsibility in caring for these new members.

Sabbath evening there was a union service in the M. E. Church giving the gospel in song with appropriate Bible reading preceding each hymn. The pastor of the Christian Church, who has been a singing evangelist, and is a broad-minded, spiritual man, conducted the service in a most impressive manner. The hymns were all sung plainly, and with deep feeling, some duets, some single and double quartets, and a choir of thirty-one voices. Perfect quiet, and solemnity prevailed. They were truly real gospel messages which went to the hearts of those present. Friends are thankful for many good spiritual singers.

MARION FIRST FRIENDS

The First Friends Church at Marion, Indiana, entertained the Religious Chautauqua of Friends the first week in March. The speakers all brought helpful and instructive messages. H. Clark Bedford, of Richmond, gave the first evening's address and many of his former associates of Marion College were among his audience.

Following this week of inspirational messages the pastor, Frank J. Long, conducted a two weeks' revival, which proved to be a great spiritual uplift to the church and resulted in a number of conversions and renewals.

The services on Easter Sunday were most impressive. Beginning with the sun-rise prayer meeting at 6:30 A. M., led by Ellen Reece and music furnished by the Young People's quartet, there were over a hundred in attendance and the service was a most solemn one. Following this, the annual Easter breakfast was served in the church dining room. The tables were prettily arranged with lighted candles at each place. Yellow jonquils and larger candles were also used and the effect was most charming. A free will offering was taken for missions at the tables and a goodly offering was received.

The Bible school convened at 9:30 A. M. with 497 in attendance. At the close of the school session a brief memorial service was conducted by Mrs. W. E. Darter. Cut flowers and potted plants had been placed on the altar in memory of departed loved ones. Ferns and palms were also used in the dec-

oration and a white cross bearing the words "He is risen" was placed among the flowers and was a most effective part of the arrangement.

At the morning service for worship, the choir sang the anthem "Alleluia" by Wilson, in which Martha Leamon and Edna Coffin took the solo parts. Cornelia Collins sang "In the Early Morning" by Shelley, Frances Webster playing the violin obligato. The pastor's theme was "The Glory of the Resurrection." Following the sermon, several new members were welcomed into the church.

The evening service was given over to an Easter musicale by the church choir under the direction of Horton Ballard. It was a well arranged program and was well received by the large audience in attendance.

The members of the church are very happy in the prospect of another year's service of the pastor, Frank J. Long, and his capable and efficient wife, Myra Long, and look forward to another successful year of their ministry. During their two years of service they have endeared themselves to the entire membership and through their efforts a large number have been added to the church. They have enjoyed a spiritual as well as a material growth.

SANDWICH QUARTERLY MEETING

A goodly number of Friends from New Bedford, Dartmouth, Central Village, Mattapoisett, Acushnett, Sandwich and West Falmouth assembled at the Spring Street Meetinghouse in New Bedford on Fourth Month 12th for Sandwich Quarterly Meeting.

Early in the meeting a letter was read from Augustus T. Murray and his wife, Nella H. Murray, members of the New Bedford Monthly Meeting now residing in California, where Augustus T. Murray is a Professor at Stanford University. The letter was addressed "To the New Bedford Meeting of Friends," and it contained this high ideal of a Friends meeting:

"A Friends meeting is a gathering made up of men and women who come together for the express purpose of waiting upon God and His response to those who truly seek Him is rich indeed. We Quakers have rightly excluded from our meetings for worship all secondary helps. . . We rely solely upon the gathering of waiting souls in the 'expectant silences of prayer,' and a firm faith that a manifestation of the Divine Presence will be accorded to those thus minded.

"Everyone, therefore, who calls himself a Quaker—every one of *us*—has a high and sacred responsibility. We should bring to our meetings for worship this mood of expectant waiting; we should see that no indifference on our part stands in the way of a rich manifestation of Divine Grace in which all may share. We should be prompt and regular in attendance, and we should prayerfully prepare ourselves for participation in the spiritual exercises of the meeting, whether with or without the spoken word. If we do this we shall have abundant ground for realizing that there is nothing else in life quite like the richness and the beauty of a real Friends meeting."

After a period of silence, Leslie H. Barrett, a minister belonging to the Worcester meeting, gave a helpful message. He reminded us that we should see Jesus as an expression of the perfect love of God, coming here to earth because God so loved us that He wanted us to realize His love; and then that we should see Jesus as a revelation of what every one of us may become, —that ours may be lives of love, lives of service and lives given over to leading men to a higher plane. Also that we should see Jesus as the manifestation of God, and as he really lived, not forgetting the incidents of his daily life; that we may so get on fire that God shall be made real in our lives and that we shall make Him real to the world.

Alvano C. Goddard said, in the course of his remarks: "I am persuaded today that the Infinite God of love in His infinite love for a world of need has got just one way to express Himself. The one way I mean is through human instrumentality. Jesus in order to inaugurate that system of spreading the Gospel had to become human; he had to come among us to be our Savior, in order that he might do that thing in the way that you and I ought to do it. We have been chosen of God to help Him in the world and to express that love. Just as Andrew got Peter, so Peter got somebody else, and each follower of Jesus got one in his turn, until somebody got you and me and all of us. That is apostolic, it is divine, and it is a succession. We have become the heirs of a great inheritance for which we must answer before God. Whatever Jesus meant by 'Inasmuch as ye did it not to one of the least of these' we cannot excuse ourselves with anything less than giving the bread and water of life, the spiritual fellowship and the message of God's infinite love, to a world that is hungering, thirsting and perishing for the Gospel of our Lord Jesus Christ."

Oscar G. Mostrom emphasized the truth that Jesus is *the* way of life; that "there is none other name under heaven given among men, whereby we must be saved."

The business session was largely taken up with preparation for Yearly Meeting, and a communication was read from Lindley M. Binford, the presiding clerk, suggesting that only Friends who propose to attend should be named as representatives to Yearly Meeting, and that representatives should remain during all the sessions or obtain permission of the meeting to leave before the conclusion if necessary.

As usual, a fine lunch was served at the close of the meeting.

WINCHESTER ACTIVITIES

Easter Sunday closed a week's series of successful revival meetings at the Winchester Friends Meeting, the services being in charge of Frederic E. Carter of the local meeting and Maud Carter Smock, pastor of Upland Friends Meeting. Cottage prayer meetings were held each evening of the preceding week. Prayerful feelings of reverence and spirituality were manifested throughout these meetings of prayer, in anticipation of the meetings to follow and much help was derived from them.

The pastor chose as his theme for the week, "The Passion Week of Our Savior." Each day, in a very interesting manner, he related the events that took place in Christ's life on the corresponding day of the Passion Week, bringing to his hearers a closer and more intimate relationship with the Christ, than heretofore known. The meetings came to a close Easter night with a most appropriate subject, Pilate's question, "What shall I do with Jesus which is called Christ?" this being the most important question that everyone today should ask themselves and in their own hearts and lives take a stand for Christ.

At both the morning and evening services on Easter Sunday several expressed their desire to become members of the meeting among whom were some young boys and girls. At the morning service the senior choir rendered a program of beautiful Easter music, and in the evening the music was in charge of the junior choir. At the week-night meetings the song service was under the direction of Thomas Weisenborn, pastor of the Lynn Meeting, and his wife Clara Weisenborn. At each service they rendered a special number. Wednesday night the junior choir of the local meeting sang some special songs and on Thursday night the Bear Creek choir furnished the music which

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was very much appreciated. Friday evening two young men from Taylor University at Upland, who were possessors of splendid voices gave several beautiful numbers.

A special and most worthwhile feature of the series of meetings was the special children's service each afternoon, in charge of Maud Carter Smock who is especially adapted for this sort of work. The children took much interest in the meetings and a large number of them gave their hearts to Christ. A special feature of the Easter Day Services was the Sunrise Prayer Meeting at 7 o'clock for the young people who assumed the charge of the meeting and the pastor related the story of "The Watchman" which was enjoyed by all. Following the services, the ladies of the church served a breakfast to 102 young people.

CARTHAGE BIBLE READERS

Owing to the growth of the Sabbath school Friends at Carthage, Indiana, have been compelled to add more rooms and work began last week in levelling the balcony and making three permanent rooms. Work was also commenced on the tennis court, croquet and horseshoe pitching grounds of the church campus.

Church work is active in all departments, especially with the young people, the Christian Endeavorers average 49 every Sunday night. The missionary society has more than raised their quota for this year. Plans are now being shaped to add a primary room and kitchenette to the west end of the church.

Nine adult members have been added to the church membership in the past quarter, making a total of 31 new members. The pastor concluded his Bible study class with the colored people of this community, which he has conducted every Monday night since September last, last Monday night. Plans are now made to conduct another Church Vacation School.

Pre-Easter services were sponsored by the active organizations of the church. The pastor gave messages as recorded in the life of Christ day by day during passion week which were inspiring, the music and Bible readings being impressive. On Good Friday the Bible was read through taking seventeen hours, beginning at 3 a. m., seven persons taking turns and each reading on an average of fifteen minutes. Sixty-eight readers completed the New Testament and as many as thirty-eight people were listening at one time. Twenty-three names were placed on the honor roll for spending six or more hours at the church, some remaining for fifteen hours. Howard Earl Henley, Jr., was the youngest reader, and Owen S. Henley was the oldest and the last, reading from a family Bible ninety-eight years old.

Saturday afternoon the story of the first Easter was told the Endeavorers by the pastor, which was followed by an egg hunt on the church and parsonage grounds. The next day all Sunday school records were broken with an attendance of 121 and an offering of $75 to be used for new class rooms. Special music featured the morning period for worship, and in the evening an illustrated lantern lecture on the events of pre-Easter week was appreciated.

DEDICATE MEETINGHOUSE AT NEWPORT

The dedicatory services for the new Friends Meetinghouse at Newport, Indiana, were held, April 15, with a large attendance and a well received program. On Saturday preceding, Vermilion Quarterly Meeting which has been held with very few exceptions at Vermilion Grove, Ill., for more than a hundred years, was brought here at the special request of Newport Friends. E. Howard Brown of Kokomo spoke at the morning period for worship, with a business session after luncheon, an interesting feature of which was the recording of Helen Mills of Ridgefarm, Ill., as a minister of the Gospel.

Sunday morning there was a record attendance at Sunday school, most of those present being regular members. At the meeting for worship, Richard R. Newby, General Superintendent of Western Yearly Meeting, preached an excellent dedicatory sermon from the text: "And Abraham built an altar." Special music by the local congregation was under direction of Thelma Myers. At noon, dinner was served in the basement of the church and many people, both visitors and members, had a pleasant social hour together.

In the afternoon, the building was packed with people, many standing for the service. Noah Dixon, the oldest member of the Quarterly Meeting, gave a clear, strong message on "God's Plan for His Church." Greetings and congratulations were extended by a number of visiting ministers: B. Willis Beede, Secretary of the American Friends Board of Foreign Missions; Elmer Jordan, Quarterly Meeting Superintendent; George H. Moore, Edward M. Woodard, Lyman Cosand and George Jordan. The dedicatory service was led by the pastor, Carey D. Barker, printed copies being distributed in the congregation that all might share in the responsive readings. Special music was rendered by quartets from Bloomingdale and Vermilion Grove meetings.

An itemized account showed that the cost was somewhat less than $7,000 all of which had been paid so that the building was dedicated free of debt. Many expressions of appreciation were accorded the pastor for his earnest, faithful work during many months to make this beautiful new building possible.

In the evening, the annual baccalaureate services were held, when the pastor gave a most impressive sermon to a full house, the sophomore class rendering special music.

The monthly meeting was organized in August, 1927, with eighty members, and on February 29, 1928, the first meeting was held in the new meetinghouse.

SUMMER SERVICE IN THE KENTUCKY MOUNTAINS

Do you want to combine your vacation this summer with some work in the Kentucky Mountains? The University of Kentucky owns about 14000 acres of forest land in the mountain (eastern) section of the state on which they are conducting experiments in reforestation. Within and about this tract are many private owners. The University wants to find two women who will live in one of their cottages for eight or ten weeks this summer and conduct a Sunday School. The workers will be sixteen miles from a railroad and telephone. A furnished cottage will be free for their use. Living expenses will be very little because a well cultivated vegetable garden is available. There are three close neighbors, but the workers will have to depend upon themselves and the State forester, who is a university graduate, for companionship.

The Sunday School work will be the only thing required of them, but they will most certainly want to visit in the homes. Such a chance to promote some religious education, elementary as it will have to be, in this isolated section holds unlimited opportunities for service. Because of the work some of our young Home Service workers have

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LOW PREMIUMS LOW NET COST

lone and are doing in this particular section of the mountains we have been asked to send wo women to them for this special work his summer. The American Friends Service Committee will meet the travelling expenses for two volunteer workers. Will interested applicants write at once to our office, 20 S. 12th Street, Philadelphia?

LONG BEACH FIRST FRIENDS

Easter services in the First Friends Church, Long Beach, Calif., were accentuated by beautiful floral decorations and appropriate musical selections by the organist, choir and soloist. The pastor, Neal D. Newlin, in a deeply spiritual sermon from the text "As He Said—Lo I Am With You Always," touched the hearts of his hearers and in response to his invitation to come into the church, seven came forward and were received into fellowship.

A candle-light vesper service has been planned when the pastor will be in charge of the installation of the new officers and chairman of the committees of the church. Music by the young people's orchestra, a special quartet and the new pipe organ will be included in the program. George W. Bewley is chosen for presiding clerk; Agnes Oakley, recording clerk; Henry Menke, treasurer; George Blount, correspondent; Arthur Bewley, statistician; Charles Wiltsee, usher; Myrtle Wildman, Bible school board; Sarah Lindley, missionary; Fred Bewley, social; Lulu Moorman, education; Cora A. Dean, flower committee; Isabelle Bewley, acquaintanceship; Mildred M. Newlin, librarian; Albert Small, peace; Alistus Haworth, finance; Lola Small, music; Lavina Huffman, visitation; May Haworth, decorations; Ina McCollum, young people's activities; Ora B. Cole, publicity. This service is to be public.

A MUSICAL PROGRAM

The Girls' Glee Club of Whittier College recently gave a most pretentious program here. In the first ensemble singing the young ladies appeared in uniform costumes of their club colors, Gold and Purple, and in following numbers they wore dainty evening gowns of pastel shades. Beautiful harmony was expressed in their well trained voices in their singing of classical chorus songs, Negro spirituals and other folk songs. The twenty-one members of the club are talented young women of Whittier College. This appearance closed a Spring series of concerts. Margaret Hadley, mezzo soprano soloist, and Permilia Smith, contralto soloist, were very gracious in responding to encores. Dorothy Tuttle, a noted Marimba soloist, played several pleasing numbers. The dramatic reader, Cherrie McRae, delighted her hearers with humorous selections. The string trio, Esther Trueblood, 'cello, Florence Binford, violinist, and Eldine Hamm, pianist, rendered with artistry three selected numbers. The accompanist, Louise Holton, gave splendid support to the various artists throughout the evening.

This fine concert was sponsored by the music committee of the church of which Mrs. Albert Small is chairman, the other members being Joseph Riddick, Thoburn Davis, Harold Wildman, Loren Stout, Lura Haworth Healton, Bessie Blount and Sylvia Wildman. April 13 holds no fear for this club, even when it is a Friday, as in communication with the pastor, this date was chosen.

Keen appreciation and delight in this wonderful evening of music was manifested by the generous applause given by the audience.

ARE YOU READY FOR

MOTHER'S DAY?

May 13, 1928

Suggestions for Bible School Programs

Mother Mine .....8c per copy, 85c per dozen
Exercise of songs and recitations including all departments of the school.

The Harbor of Home.....8c per copy, 85c per dozen
A service for the entire school.

Mother and Home .....8c per copy, 85c per dozen
Songs and recitations arranged for a complete service.

An Order of Service for Parents Day.....6c each
Including scripture reading, hymns and recitations.

Mother.....15c per copy, 75c per half dozen
A twelve minute pageant, simple and adaptable, requiring only one rehearsal.

The Ideal Home.....25c each
A pageant and suggested service.

The Woman by the Way...15c each, $1.50 per dozen
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AN APPEAL FOR FAMINE RELIEF IN CHINA

Reports indicate that there is a serious famine in the Shantung Province, China. It it reported that nine-tenths of the population in Shantung are eating unwholesome food substitutes and that approximately one-half million people are starving and four million facing the same condition in the course of the next few months. It evidently will be worse than the great famine of 1920-21.

It is planned to administer the relief through missionaries and others on the field and that the controlling organization will be the Famine Relief Commission of Peking. Relief from America will be sent through the Federal Council of Churches of Christ. Friends and others who wish to contribute through the Friends' organizations can send their contributions through the American Friends Service Committee, 20 So. Twelfth Street, Philadelphia.

It is possible to be good without being good enough.—W. L. WATKINSON.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 6, 1928.

Greatness Through Service. Mark 9:33-50; 10:35-45.

Golden Text: The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10:45.

Daily Readings

M.—Greatness through Service. Mark 10:35-45.
T.—Humble Service. John 13:12-20.
W.—The Call to Service. Acts 26:12-20.
T.—Obedient Service. Matt. 8:5-13.
F.—The Service of Suffering. Heb. 2:1-10.
S.—Humbled and Exalted. Philip. 2:1-11.
S.—Jehovah's Promise to His Servant. Isa. 42:1-9.

A neighbor of Abraham Lincoln, Dr. Rolland Diller, was called to the door one day by the sound of children crying. Lincoln was passing with his boys, both wailing lustily. When asked what was the matter he replied, "Just what's the matter with the whole world: I've got three walnuts, and each wants two."

Jesus' disciples were decidedly human. Even under the guidance of the master Teacher they were sometimes slow learners. How childish they look and must have felt under the searching eyes of their Lord! *They had disputed one with another in the way, who was the greatest.* v. 34. Here was self-seeking, jealousy, rivalry breaking out in this little band on which the kingdom was staked. Jesus dealt with it promptly. Note how many times in the Gospels he dwelt on this human weakness. Matt. 23:8-12; Luke 14:7-11; 18:9-14; John 13:4-17. He kept saying, Don't seek to be called Rabbi or Master; take the lowest room at the feast; never show that "better than thou" attitude; be willing to do the meanest service in the name of Christ.

He took a little child. Was he not saying to them, "You do not have to have a high position, or be called great, to be great in the kingdom? Even this little child may be my representative." In last week's lesson, Peter and the others were wondering anxiously about their rewards for following Jesus. Here in 9:41 ff., Jesus declares the rewards are sure, even for the cup of water given in his name. They were not to make the winning of rewards the goal of life. And speaking of rewards, they must remember that doing evil brings its rewards just as surely. It were better to lose willingly hand, foot, eye, or, might we add, the coveted prizes of the world than to stumble or cause another to fall. This self-seeking spirit is one of the greatest stumbling-blocks. They must cast it from them, and "be at peace one with another." v. 50.

And there come near unto him James and John. Matt. 20:20 tells of their mother making the request for them. From Luke 15:40 and Matt. 27:56 we gather that she was Salome. The brothers may have been cousins of Jesus, and thus have expected some special privilege. They were included in the intimate three who shared some of the greatest hours with Jesus.

There is a wholesome element in this place-seeking episode. They wanted position, and thought they were willing to pay for it. To Jesus' question they answered, "We are able." Rev. Baring Gould remarks that "the great difficulty with Christians is to get them to say, 'We are able.' Everything they are commanded to do is too hard. 'We are not able.' All good things can be gained by those who have a will to try for them."

It costs to be great—great in the sight of men or of God. The *New York American* asserts that Roosevelt was never the same man physically after his term in the White House. While president, Wilson was referred to as "the hardest worked man in the United States." James and John afterwards realized what the cup was which they so glibly promised to drink. James was beheaded under Herod Agrippa (A. D. 44). John suffered exile on Patmos.

Not to be ministered unto, but to minister. A profound principle. The roll of the world's truly great emphasize its essential truth. Prof. Carver, the Burbank of Tuskegee, evolving 165 distinct products from the peanut, making dyes, breakfast food, and rubber out of sweet-potatoes, producing some three hundred kinds of paints and stains from the Alabama clay, through it all has been oblivious to the idea of making profit for himself out of these discoveries. When offered a handsome salary to join the Edison laboratories, he replied, "My life has been dedicated to the South and my job here is not yet finished."

Question for thought and discussion:

1. What is a "great" man?
2. How does being a servant make a man "great"?
3. Is ambition wrong? May one be ambitious to do good?
4. Should one ever seek an office, or should he let it seek him?
5. Can business succeed on the basis of service instead of profits?
6. Is our occupation of Nicaragua in line with Jesus' ideal of service?
7. Can military preparedness on the part of a nation be squared with the principle of true greatness?
8. Has the spirit of James and John ever appeared in your church? What can be done to overcome it?

L. W. REYNOLDS.

Lynnville, Iowa.

BIRTHS

MESNER—To Raymond D. and Erma Mesner, Central City, Nebraska, March 30, 1928, a daughter, Elizabeth.

TOLLEFSON—To Harold N. and Gladys Jones Tollefson, Brunswick, Maine, March 27, 1928, a daughter, Margaret Alice.

WILLIAMS—To Ralph and Flossie Williams, Phoenix, Arizona, April 1, 1928, a daughter.

DEATHS

ALDRICH—At his home in Union Village, Woonsocket, R. I., March 27, 1928, Herbert Oscar Aldrich, son of Davis and Desire Ballou Aldrich, in his 66th year. A lifelong member of the Society of Friends, he was a prominent lumber dealer and contractor in North Smithfield and Woonsocket, successful in business operations and most highly esteemed in the community, adding materially to the prosperity of the people in providing employment for heads of families. His wife, Dora Thayer Aldrich, a daughter, Marion A. Green of Slatersville, R. I.; two sons, Everett H. of Woonsocket and Carlton J. of Slatersville; four grandchildren, a sister and a brother survive him. Funeral services were held in the Friends meetinghouse, Union Village.

FRAZER—At her home in Ithaca, N. Y., March 28, 1928, Laura Emma, wife of Oliver M. Frazer, after a lingering illness of nearly five years. She did not reason out the mysteries of life, but filled life with the ministry of action. Hers was a practical attitude and she expressed her love and devotion to her family in deeds. Her happiness consisted in knowing that her children were busy improving their minds or about their chosen work. The funeral was held at Perry City where she and her husband had been located for seven years. The present pastor there, Ida T. Parker, an Earlham classmate of Oliver M. Frazer, read the closing stanzas of Whittier's "Gone," words of comforting assurance for those bereaved.

HAROLD—At a Sanitarium in Indianapolis, Indiana, March 28, 1928, Jane Hunt Harold, wife of Lemuel Harold, after a lingering illness of thirteen years, aged 92 years. She is survived by the husband who resides with the elder daughter at Carthage, Indiana, and four children: Mrs. Charles F. Ratliff, Carthage, Ind.; Arthur O. Harold, Danville, Ind.; Aldus Harold, Elkhart, Ind.; and Mrs. Charles R. Butler, Indianapolis, Ind.

WM. PENN'S BOOKPLATE FOR SALE

In old book of 1644, "Lex, Rex" (pp 467) is William Penn's bookplate, written "William Penn Esqr. Proprietor of Pennsylvania, 1703." Original leather cover, slightly loose at joints, but in good condition. £27. R. S. Darby, 5 Westbourne Road, Edgbaston, Birmingham, England.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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